

# THE CANADA PRESBYTERIAN.

VOL. 9.

TORONTO, FRIDAY, NOVEMBER 4th, 1881.

No. 44.

## NOTES OF THE WEEK.

THE New York "Independent" says: "Mr. Clark Braden is making it his business to discredit Colonel Ingersoll, morally and intellectually. Some of his assertions are of a character which the Colonel may think it dignified to ignore; but the charges of downright and extensive plagiarism, extending over pages of matter, and supported by parallel columns verbally identical, demand attention, or his moral reputation is badly impeached."

THE Land League in Ireland is practically extinct. The foolish final blow which it attempted to strike by proclaiming "No Rent," has recoiled upon its own head. It no doubt meant murder, but has simply committed suicide. The farmers are everywhere paying rent, and are already by thousands availing themselves of the provisions of the Land Act for securing fair rents and fixity of tenure. It would have been humiliatingly strange had it been otherwise.

GENERAL GARFIELD is quoted as saying in a letter written ten years ago to a lawyer who had opposed the insanity plea in a murder trial: "The whole country owes you a debt of gratitude for brushing away the wicked absurdity which has lately been palmed off on the country as a law on the subject of insanity. If this thing had gone on much further, all that a man would need to secure himself from the charge of murder would be to rave a little and tear his hair a little, and then kill his man."

TEN years the Patriarch in Constantinople sent an *ultimatum* to President Washburn, of Robert College, to the effect that all Christian instruction must cease, or the Armenian students would all leave. He replied that the Faculty proposed to "run" the College, and that Christian instruction would be maintained. The Armenian students were withdrawn. But they so insisted at home on returning that all but seven or eight were soon in their classes again. And this same Patriarch has since commended the College in almost unmeasured terms.

REV. DR. BUCKLEY, editor of the New York "Christian Advocate," while abroad in attendance on the Methodist Ecumenical, had an interview with Professor Robertson Smith, and gives his impression of the interview as follows: Says he, "The impression, as a whole, is that he is almost a phenomenon of intellectual vigour and alertness; and that he is thoroughly sincere; that his views may perhaps be safely held by him, but that, logically followed to their last results, they would lead many to the verge of rationalistic unbelief, if not to the last fatal plunge."

THE net results of prohibition in the State of Maine are summed up by ex-Governor Dingley, who states that the number of dramshops has been reduced from one to every 225 inhabitants in 1833, to less than one secret groggery to every 1,000 inhabitants in 1881, while the sale of these secret shops are less than one-fourth what they would be in openly licensed saloons. He also states that the criminal records afford convincing proof of the benefits of prohibition; there being in Maine only one State prison convict to 2,700 inhabitants. That proportion is lower than obtains in seven States which he mentions. The proportion in New York is one to 1,400.

A CAREFUL survey of the murders, suicides, and other great felonies committed in the chief cities of the United States during the last ten years, shews that a heavy fraction of the perpetrators were *atheists and free thinkers*. These unhappy persons, persuaded that life is the be-all and end-all here, imagine that they can jump the life to come. A collection of letters and other papers often left by criminals, when anticipating death, shews a fearful number of instances, some of which many readers will recall, of absolute disbelief in the existence of God or in penal-

ties for sins committed in this life to be exacted in a future one.—*N. Y. Evening Post*.

THE "Chinese Recorder" reports an interesting state of affairs at Ningpo, where the native Christian converts connected with the Presbyterian Mission have established an academy. It is a purely native affair, controlled and supported by them. Native gentlemen, not Christians, have contributed, and the converts who were poor gave materials and labour, and the farmers gave cotton, and the women spun and wove the necessary articles for furnishing the buildings. All this is done in hearty coöperation with the mission, and gives every promise of great success.

SIR JOHN LUNBOCK, before the British Scientific Association, said that "the true test of the civilization of a nation must be measured by its progress in science." But the Belfast "Witness" very pertinently says: "To know right from wrong, to love the right and hate the wrong, to will to do the right and shun the evil, to struggle manfully with evil, to shew sympathy with sorrow and distress, to suffer patiently the unpreventable ills of life—these are the characteristics of an advanced civilization." And then it asks the pointed question, "Can these qualities be produced by the telephone, or the spectrum analysis, or the Leyden jar?"

PROFESSOR ROBERTSON SMITH said to Dr. Buckley, editor of the "Christian Advocate": "It is impossible for an organization to exist without a common basis of belief. If a minister preaches contrary to the Standards he should be suppressed. If I had been guilty and proved guilty of denying the Standards of the Church to which I belong, but one course would have been open to the Assembly, namely, to remove me from the ministry. Ministers, indeed, who do not agree with the recognized Standards which form the bond of union should not remain. Honesty requires them not to wait to be thrust out. As I said a few moments ago, while my opinions on some points differ widely from the opinions held thereon by some others, I claim that upon the doctrines of the Church I have uttered nothing contrary to the Standards."

DR. MURRAY MITCHELL, who has been visiting the missions in Asia in behalf of the Free Church of Scotland, writes from India: "I have been profoundly interested in watching the doings of the Brahma Somaj, which is split into three strongly antagonistic sections. I have twice seen Keshub Chunder Sen. On one occasion the conversation occupied two or three hours. He is as eloquent as ever, and apparently as full of hope regarding his own work. But his position is thoroughly illogical, and I believe he must soon advance toward full Christianity, or recede from it. There ought to be much solicitude and prayer in connection with this remarkable man. Crowds still hang on Keshub's lips whenever he comes forth with one of his set orations. Yet in Bengal, and especially in Calcutta, he has certainly lost influence; and this chiefly in consequence of the marriage of his daughter with the Rajah of Cooch-Bihar, in circumstances and with accompaniments entirely irreconcilable (so his opponents assert) with his own strongly avowed principles. I have also met with the most influential man in the Sadharan Somaj. The body at present professes an expansive Theism; but there is, I fear, some danger lest this degenerate into a contracted Deism."

ROME has been a good deal stirred up by the conversion to Protestantism of Count Campobello, one of the canons of St. Peter's and a member of a very ancient and noble family. In a letter to Cardinal Borromeo he declared that he had thought of withdrawing from the Church while Pius IX. was Pope, but remained, under the belief that after his death there would be a change for the better. He finds, however, that under Leo XIII. Church tendencies are more conservative and reactionary than under his predecessor. The chasm between the Church and

the State in Italy is caused, he thinks, by the obstinacy of the Pope, and he finds himself unable longer to continue in a Church which "requires its ministers to form a kind of Hindoo caste in the midst of modern society," so that he is unable to be a patriotic Italian and a sincere Catholic at the same time. A canon's life, he confesses, has wearied him; uninterrupted religious exercises five or six hours every day tending, in his opinion, to confirm one in "stupid idolatry or degraded idleness." He therefore renounces the Catholic religion and has joined the Methodists. The high position of the Count Campobello, and the fact that he has been on the best terms with the Church officials, makes his apostasy a matter of considerable consequence.

THE New York "Times," a secular paper, has the following sensible remarks in reference to the case of the Rev. Dr. Thomas: "Like most men in his position, Mr. Thomas thinks that he is a persecuted man. The facts in the case do not justify this opinion. He voluntarily joined a society the object of which is to teach certain doctrines, and became a trusted officer of that society. Having decided in his own mind that these doctrines were untrue, it was his obvious duty to withdraw from the society. To continue to occupy his position of trust and at the same time to teach doctrines which the society was organized to combat, was clearly not permissible, unless the society desired to commit suicide. If a man joins a temperance society and is hired to deliver temperance lectures, he has no right to deliver lectures affirming that temperance is all wrong. Should he be guilty of such conduct, the temperance society would deserve no respect if it did not expel him, and in that case he could not claim that he was the victim of persecution. Dr. Thomas may be all right in his theological views and the Methodist denomination may be all wrong, but as a Methodist minister he is bound not to attack the doctrines of the Methodist denomination, and if he does attack them he cannot call himself a persecuted man if he is turned out of the Methodist pulpit."

WHILE we in Canada are gradually but surely giving up our Sabbath rest, and allowing wealthy and unscrupulous corporations to do very much as they please with the Sabbath laws which still, apparently as a matter of form, remain on the statute book, the people on the European continent are trying to struggle back to the old state of things, which, by sad experience, they have found to be better than the everlasting drive which modern cupidity and ungodliness have thought indispensable. Minister Meybach of Germany has drawn up several regulations, designed to secure rest on the Sabbath for railway officials, which, if faithfully executed, will produce beneficial results. The assembly of German paper-makers, lately held at Nurnberg, unanimously resolved to discontinue all work on the Sabbath at once. In Cassel a great many citizens have requested that no papers or letters be delivered to them on the Sabbath by the post-office, except those marked "express." A Sabbath Union has been formed in Lunenburg and in Griefswald to reduce Sunday work as far as possible. The French Minister of the post-office and telegraph department has made inquiries whether a law cannot be enacted giving rest to all his officials on every alternate Lord's day. The French paper-makers are more and more observing the Sabbath. The great Paris-Lyons-Mediterranean Railway Company has granted rest on every alternate Sunday to their servants at all stations. In Switzerland the Jure-Berne-Lucerne Railway has done the same, and the radical Canton of Appenzell have prohibited public dances on Saturday evenings and on the Sabbath. A considerable number of merchants there have begun to close their shops all day Sunday. In Austria, the Minister of Worship and Instruction has issued a decree forbidding all public work on the Sabbath and holydays, and Count Chorinsky of Salzburg has issued a similar order to all workmen under his control. Only work of necessity is to be allowed, and that only after mid-day.